CHAPTER IV

CRITICAL STUDY

CONSCIOUSNESS AS EPISTEMOLOGY
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This chapter has critically studied the concepts of consciousness in the Dependent Origination (Paṭiccasamuppāda), five Aggregates (Pañcakandhā), Rootless-consciousness (Ahetuka-citta), Mental factor (Cetasika) and the Course of cognition (Vīthi), which explained in chapter II and chapter III as epistemology. Therefore, the knowledge of consciousness is concerned with the following questions: What is the knowledge of consciousness? What is obtaining from knowledge of consciousness and what are its limitations? These questions are also critically studied the concept of consciousness in Buddhist philosophy as epistemology further.

4.1 THE KNOWLEDGE OF CONSCIOUSNESS

The knowledge of consciousness (Viññāṇa) is thinking (Cit) of an object (Ārammaṇa), the aware variously* or the parallel relation between mind and matter. The parallel relationship means thinking of an object or the concatenation binds closely to itself associated states as objects (Ārammaṇa) that arise depending on contact between sense-bases (Ajjhātikāyatanā) and sense-objects (Bhāhirāyatanā).

* See also Asl., p. 65.
For instance, the eye-consciousness arises depending on the contact between eye-sense and forms; the ear-consciousness arises depending on the contact between ear and sound.

The parallel relation of eye-consciousness, etc., is things of the world appear to be stationary in reality; they are in a state of continuous flux. The relations of mind and matter are the stream of phenomenon that can be compared to the light of the lamp which seems stable but is actually renewing itself every moment. The relative parallelism is shown that “the object takes on thought-moment to come into existence, and is then received by the mind at the second. Thus, the life-duration of a unit of the objective existence is altogether.”¹ In Buddhism might argue that, although many unawakened people indeed understand impermanence, suffering and selflessness, they most of the time do not have the cognition of these three characteristics. In the other words, one has knowledge, but only rarely knowledge, of ‘how things really are.’ In which case, the Buddhist might claim that the knowledge of the impermanence of entities that eradicates craving and attachment is knowledge.²

However, the knowledge (thinking of an object or aware variously) of consciousness is not belief the phenomenon that means any cognitive content held as true and cause of knowledge in epistemology. Belief is justification of knowledge. Sometimes, belief means something that would prove to be useful or successful in some sense—perhaps. The belief something simply means any cognitive content held as true. On the

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¹ Bhikhu J. Kashyap, op. cit., p. 125.
other hand, “a belief originates in reliable cognitive processes or faculties. This view is known as reliability.”

For example, the belief that the sky is blue is to think that the proposition “The sky is blue” is true. Knowledge entails belief, so the statement, “I know the sky is blue, but I don’t believe it,” is self-contradictory. Belief is a subjective personal basis for individual behavior, while truth is an objective state independent of the individual, i.e., a fact. The belief* to something in epistemology is justification of knowledge only; it may not knowledge of consciousness. On the other hand, the thinking of an object of consciousness is arisen because of sense-bases and sense-objects; it is the causal association of mind and matter that do not depend on one’s beliefs. While the consciousness is “the basis awareness of the object as perceived-so-far, and the discerning discrimination of further aspects or parts of it, to be labeled by saññā (perception)”.

For the Buddha, the route liberating knowledge is a path that invites empirical investigation and leads to a personal realization of the truth of the Dhamma. For libration, the crucial things to attain knowledge of based on direct “knowing and seeing,” are such matters as how things arise from conditions, how conditional things are impermanent, pain-

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* See also the basic sources of belief, justification, and knowledge in Robert Audi, Epistemology: A contemporary introduction to the theory of knowledge, (New York: Routledge, 2003), pp. 6-8.

inducing, and not-self. However, the knowledge in the Buddhist philosophy is stated by Peter Harvey that it is based on four factors:\(^6\)

1. There is sense-perception, on the basis of a mind purified of distorting elements (such as greed, hatred, and delusion) through mindful-awareness and meditative calming.

2. There is extrasensory perception arising in a mind tuned to subtle levels, and hence sensitized, through the attainment of lucid meditative trance.

3. There are inferences drawn from these experiences, but remaining close to them, so as not to use them as a springboard for speculations that go far beyond them.

4. The knowledge must be characterized by coherence and consistency.

According to the Buddha, such knowledge, when colored by one’s likes and dislikes, leads to all forms of dogmatic beliefs that prevent one from seeing things as they are (Yathābhūta) and attaining perfect freedom though mongrapping (Amupādā vimutī). But this direct intuitive knowledge, when not obstructed by likes and dislikes, provides one with insight into the nature of things. As David J. Kalupahana wrote the epistemology of Buddhism that:\(^7\)

The Buddha recognized experience, both sensory and extrasensory, and reasoning or inference based on

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experience as sources of knowledge. The validity of sense perception was not denied in early Buddhism. In fact, sense data (Phassa or Sañña) are the primary sources of our knowledge and understanding of the world. At the same time, however, the Buddha emphasized the fact that sense perception tends to mislead man. This is not due to any defect in sense perception as such; it is due mostly to the manner in which man has been conditioned to interpret what he sees, hears, feels, and so forth.

Therefore, the knowledge of consciousness arises together with the sense-bases (Slāyatana), Rootless-consciousness (Ahetuka-citta), mental factors (Cetacika) and the thought process (Vīthi) as explained in the chapter III. They are explained through three recognitions: (1) the recognition of sensations which arises because of the sensory-impingement or contact between sense-bases and sense-objects, (2) the recognition of consciousness which arises because of knowing of the objects and (3) the recognition of mental factors which bound up with the simultaneously arising consciousness and conditioned by its presence.

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8 See also the meaning of mental factors in Nyanatiloka, Buddhist Dictionary Manual of Buddhist Terms and Doctrines, op. cit., p.82.
4.2 THE RECOGNITION OF CONSCIOUSNESS DEPENDING ON SIX SENSE-BASES (SÌLAYATANA)

The recognition is the act of remembering and accepting that something exists, is true or is official, because you have seen or heard them or it before\(^9\), or a process that occurs in thinking when some event, process, pattern, or object recurs.\(^{10}\) Thus, in order for something to be recognized, it must be familiar. This recurrence allows the recognizer to more properly react, survival value. When the recognizer has correctly responded, this is a measure of understanding. For example, when we have never seen a dinosaur (forms) before, we will not hide and fear; but when they learn that a dinosaur may be threatens them, they may cries, run away or hide. Therefore, the term of recognition will be used to explain the knowledge of consciousness further.

According to the five Aggregates (Pañcakkhandha), the object recognition is based on mind (feeling, perception, volitional activity and consciousness) and matter (internal sense-bases or sensitive material qualities; as the eye, ear, nose, tongue, body, heart and external sense-objects or material qualities; as, form, sound, smell, taste, touch, mind-object). The contact or relationship between mind and matter are the cause and condition of objects recognition which are shown that “contact is the condition, contact is the cause in the designation of the feeling group…of perception group…of the activities group. Mind and body


are the condition, mind and body are the cause in the designation of the consciousness group.\textsuperscript{11,12}

The recognition depending on six sense-bases in the five aggregates refers the recognition or knowledge of consciousness which arises together with the sense-bases, consciousness and the mental factors that can be explained as follows.

Whenever the sense-bases connect or contact with the sense-objects, the knowledge of sense-bases arises such as the eye-sense connects to the form, the seeing form arises. If it is the ear-sense, hearing sound arises. If it is the nose-sense, smelling odor arises. If it is the tongue-sense tongue, tasting flavor arises. If it is the body-sense, touching tangible object arises. If it is the heart-sense or mind-sense, thinking of mind object arises. In Buddhist philosophy, however, the seeing, hearing and so on are the sensation arises because of the contact between the sense-bases and sense-objects that called the phenomenon of matter. The seeing form is the function of eye-sense; we do not recognize the forms which appear to the eye-sense. This seeing of form is the nature of eye-sense and the knowledge on the level of eye-consciousness, which discerns the difference between those color and shape of forms. This seeing form of eye-sense is called ‘initial cognition of eye-consciousness.’ In addition, hearing is the function of auditory-sense, smelling is the function of olfactory-sense, tasting is the function of tongue-sense and touching is the function of body-sense. The eye-sense, ear-sense and so on cannot know the details of objects, whereas, the

\textsuperscript{11} See also the mind and matter in chapter III.
\textsuperscript{12} S.III, p. 86. M. III, p. 67.
recognition or thinking of an object is the function of consciousness. Therefore, the seeing, hearing, smelling, tasting and touching may not the direct knowledge, while they are the condition of knowledge consciousness which arises together with objects.

The causal relation between the sense-bases and sense objects as mentioned is the condition of recognition of consciousness which knows or thinks of an objects (Ārammaṇa) in the present only; as, the eye-consciousness arises because of the eye and form, it is thinking of the color (red, green, white, yellow, black, etc.) or shape (short, long, high, low, etc.) of form which arising in the present only. If it is the ear-consciousness which arises because of ear and sound, it can think of the bass, clarion, loudness, etc. If it is the nose-consciousness which arises because of the nose and smell, it thinks of the fragrance, reek, etc. If it is the tongue-consciousness which arises because of tongue and taste, it thinks of salty, sweet, sour, etc. If it is the body-consciousness which arises because of the body and touch, it thinks of the soft, hard, and so on. At this stage, however, the mind-consciousness arises because of the hear-base and mind-object, it can think of mind-objects that are the form, sound, smell, etc., which is the present, past and future. The nature of mind (heart-base) explained that ‘it can stray far away from the starting subject of thought that is called ‘travelling far (Dūraṅgamaṇa),’ it can think only one of thing at time that is called ‘living alone (Ekacaraṇa),’ it is not an entity that occupies space, because it is only an activity which may be seen as physical or mental that is called ‘without body (Asarīraṇa),’ and it
is tangible that is called ‘lying hidden (Guhāsayam),’  

Because of the nature of it, the consciousness can know or think of five objects; as, color and shape of form, the bass, clarion, loudness of sound, etc., that had arisen with eye-consciousness, ear-consciousness and so on. While the objects of five consciousnesses are cause and condition of mind-consciousness, because of this, mind-consciousness can think of objects that are present, past or the future.

Therefore, the recognition of five consciousnesses arises because of the contact between sense-bases and sense-objects; they also are cause and condition of mind-consciousness. See the chart below.

![Chart showing the relationship between senses, bases, objects, and consciousnesses]

In addition, the mind-consciousness can think or know neither of objects at five-consciousness (Pañcaviṇṇāna), which had arisen in the past, present or future. If the mind thinks of color or shape of form, which ever been arisen in the past, present or the future, it is called Mind-consciousness of form (Rūpa-mamo-viṇṇāna). If the mind thinks of sound, it called Mind-consciousness of sound (Sadda-mamo-viṇṇāna). If it is smell of odor, it is called Mind-consciousness of smell (Gandha-mamo-viṇṇāna). If it is the taste, it is called Mind-consciousness of taste (Rasa-mamo-viṇṇāna). If it is the tangible object, it is called Mind-

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consciousness of touch (*Phoṭṭabba-mamo-viññāṇa*). Please see the chart below.

<table>
<thead>
<tr>
<th>Sense-bases + Sense-objects</th>
<th>Consciousness</th>
</tr>
</thead>
<tbody>
<tr>
<td>Eye + form</td>
<td>eye-consciousness</td>
</tr>
<tr>
<td>Ear + sound</td>
<td>ear-consciousness</td>
</tr>
<tr>
<td>Tongue + taste</td>
<td>tongue-consciousness</td>
</tr>
<tr>
<td>Nose + smell</td>
<td>nose-consciousness</td>
</tr>
<tr>
<td>Body + touch</td>
<td>body-consciousness</td>
</tr>
<tr>
<td>Heart + Mind-objects</td>
<td>Mind-consciousness</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>-Mind-consciousness of form</td>
<td><em>Rūpa-mamo-viññāṇa</em></td>
</tr>
<tr>
<td>-Mind-consciousness of sound</td>
<td><em>Sadda-mamo-viññāṇa</em></td>
</tr>
<tr>
<td>-Mind-consciousness of smell</td>
<td><em>Gandha-mamo-viññāṇa</em></td>
</tr>
<tr>
<td>-Mind-consciousness of taste</td>
<td><em>Rasa-mamo-viññāṇa</em></td>
</tr>
<tr>
<td>-Mind-consciousness of tangible object</td>
<td><em>Phoṭṭabba-mamo-viññāṇa</em></td>
</tr>
</tbody>
</table>

The occurrence of consciousness arises because of the sense-bases and sense-objects as explained. These sense-bases and sense-objects are the cause, base, condition, etc., of recognition or knowledge of mental factors\(^{14}\) which arise together with consciousness that is the contact, feeling, perception and the intention. The contact is arisen by the meeting of three things: (1) the sense-bases, (2) the sense-objects and (3) the consciousness which arise together, while the contact is arisen by three necessary\(^{15}\) conditions; as, “the eye-consciousness arises because of eye and form, the meeting of three (things) is eye-contact (*Cakkhu-"

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\(^{14}\) See also the meaning of mental factors in NāradaMahāThera, op. cit., p. 76.

\(^{15}\) See also M. I, the Mahāṭṭhipadopama-sutta, pp. 236-237.
phassa).” After a contact has arisen, the mind receives or recognizes the stimulus as an object existing outside as reality which arises together with consciousness. At this stage, however, if the contact is audible, it is called ear-contact (Sota-phassa). If the contact is olfactory, it is called nose-contact (Ghāna-phassa). If the contact is gustatory, it is called tongue-contact (Jivhā-phassa). If the contact is tactual, it is called body-contact (Kāya-phassa). If the contact is mind, it is called mind-contact (Mano-phassa). Therefore, when the recognition of consciousness is arisen by the contact, while the three necessary conditions or the meeting of three things (sense-bases + sense-objects + consciousness = contact) are called ‘contact’, there are the condition of other aggregates or the other mental factors; as, feeling, perception and intention in objects which are called ‘observation’ or ‘recognition’, they are arisen together with contact. The observation of contact, feeling, perception and intention of objects can be demonstrated by the table below.

<table>
<thead>
<tr>
<th>Contact</th>
<th>Feeling</th>
<th>Perception</th>
<th>Intention</th>
</tr>
</thead>
<tbody>
<tr>
<td>eye-contact</td>
<td>eye-feeling</td>
<td>eye-perception</td>
<td>eye-intention</td>
</tr>
<tr>
<td>(Cakkhu-samphassa)</td>
<td>(Cakkhu-vedanā)</td>
<td>(Rūpa-saṇñā)</td>
<td>(Rūpa-cetanā)</td>
</tr>
<tr>
<td>ear-contact</td>
<td>ear-feeling</td>
<td>ear-perception</td>
<td>ear-intention</td>
</tr>
<tr>
<td>(Sota-samphassa)</td>
<td>(Sota-vedanā)</td>
<td>(Sadda-saṇñā)</td>
<td>(Sadda-cetanā)</td>
</tr>
<tr>
<td>nose-contact</td>
<td>nose-feeling</td>
<td>nose-perception</td>
<td>nose-intention</td>
</tr>
<tr>
<td>(Ghāna-samphassa)</td>
<td>(Ghāna-vedanā)</td>
<td>(Ganda-saṇñā)</td>
<td>(Ganda-cetanā)</td>
</tr>
<tr>
<td>tongue-contact</td>
<td>tongue-feeling</td>
<td>tongue-perception</td>
<td>tongue-intention</td>
</tr>
<tr>
<td>(Jivhā-samphassa)</td>
<td>(Jivhā-vedanā)</td>
<td>(Rasa-saṇñā)</td>
<td>(Rasa-cetanā)</td>
</tr>
<tr>
<td>body-contact</td>
<td>body-feeling</td>
<td>body-perception</td>
<td>body-intention</td>
</tr>
<tr>
<td>(Kāya-samphassa)</td>
<td>(Kāya-vedanā)</td>
<td>(Phoṭhabba-saṇñā)</td>
<td>(Phoṭhabba-cetanā)</td>
</tr>
<tr>
<td>mind-contact</td>
<td>mind-feeling</td>
<td>mind-perception</td>
<td>mind-intention</td>
</tr>
<tr>
<td>(Mano-samphassa)</td>
<td>(Mano-vedanā)</td>
<td>(Dhamma-saṇñā)</td>
<td>(Dhamma-cetanā)</td>
</tr>
</tbody>
</table>

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16 S. IV, pp. 16, 51-53.
According to the recognition of consciousness arises together with the contact, feeling, perception and intention as mentioned above can be explained by the eye-consciousness, etc., as follow.

For instance, the eye-consciousness arises because of contact between form and eye-sense, because of the meeting of three things, the eye-contact (*Cakkhu-samphassā*) arises, simultaneously the feeling arisen from visual contact (*Cakkhuasmphassajā-vedanā*); as, the pleasure, suffering or the indifferent in form arises, then the perception (the ability to note or the interpretation) of form (*Rūpa-saññā*); as, the color (red, green, blue or white, etc.) or the shape (long, short, high, low, etc.), after that the intention (the coordination or the qualities of the mind) of form arises. In this cognition, however, the feeling, perception and the intention of forms are the cause and condition of knowledge or recognition of eye-consciousness, which knows the details of form; as, the color and shape, etc. Therefore, eye-consciousness arises together with eye-contact\footnote{The recognitions of ear-contact, nose-contact, tongue-contact and body-contact should be compared by the recognition of eye-contact as explained above.} can show by the chart below.

\[
\text{Eye} + \text{Form} + \text{Eye-consciousness} = \text{Eye-contact} \rightarrow \text{Feeling of form} \rightarrow \text{Perception of form} \rightarrow \text{Intention of form}
\]

The recognition of consciousness based on six sense-bases (*Sīyatana*) in the five aggregates as mentioned can be shown by three ways of recognition or knowledge as follows.

1. The knowledge of sensation is arisen by the contact between the sense-bases and sense-objects such as seeing form and the shape is
function of eye-sense, hearing sound (bass, low, etc.) is function of ear-
sense, smelling odor (fragrance or reek) is function of nose-sense, tasting
flavor (sweet, salt, sour, etc.) is function of tongue-sense, and touching
tangible object (soft, hard, hot, etc.) is function of body-sense.

2. The recognition of consciousness thinks and knows the
characteristics of objects such as eye-consciousness thinks and knows the
color or shape of form, ear-consciousness thinks and knows the sound
(bass, low, etc.), nose-consciousness thinks and knows the smell
(fragrance or reek, etc.), tongue-consciousness thinks and knows the flavor
(sweet, salt, sour, etc.), body-consciousness thinks and knows the tangible
object (soft, hard, hot, etc.) and mind-consciousness can think and know
the objects; as, the color or shape of form, the bass, low, clarion, etc., of
sound and so on.

3. The recognitions of mental factors; as, contact, feeling,
perception and the intention of objects, they arise and associate with the
eye-consciousness, ear-consciousness, nose-consciousness, tongue-
consciousness, body-consciousness and the mind-consciousness which
knows the characteristic of objects as mentioned (1., 2.) above.

The recognition of object arises with sensation, consciousness and
metal factors as mentiond are the causal relation between matter and
mind. While the mind and matter are the cause, condition, origin, etc., of
recognition of consciousness, because the recognition cannot arise
without mind and matter. Therefore, the recognition or knowledge of
consciousness is arisen by the sense-bases and sense-objects which relate
together with the consciousness and mental factors all thought-moments. Please see the chart below.

According to the Majjhima-nikāya, the recognition of consciousness arises depending on the meeting of three things which is called ‘sensory impingement,’\(^\text{18}\) while the sensory impingement is the condition of the mental factors; as, “the feeling, perceiving, reasoning, obsession and the original number of perception and obsession.”\(^\text{19}\) For instance, when we see the form with the eye-sense, then seeing form arises, eye-consciousness which thinks of color and shape of form arises, and then the recognition of mental factors that analysis the details of form and arise with eye-consciousness as follows.

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\(^{18}\) M. I., p. 145.

\(^{19}\) Loc. cit.
1. The eye-sensory impingement arises with a noticeable effect on form.

2. The feeling (*Vedanā*); as the pleasure, suffering or indifferent of form arises.

3. The perceiving (*Saññā*), awareness, understanding or thinking of an object’s distinctive in particular way marks the color (green, blue, white, etc.) or shape (short or long, etc.) of forms; as, one perceives blue, yellow, etc.

4. The reasoning or thought-conception (*Vitakka*) that is “the laying hold of a thought, giving it attention. Its characteristic consists in fixing the consciousness to the object.”20 The consciousness, thus, is the reasoning or judgment about a situation by considering the fact of form.

5. The obsession or diversification (*Papañca*) that signifies the expansion, differentiation, ‘diffuseness’ or ‘manifoldness’ of the world; and it may also refer to the ‘phenomenal world’ in general, and to the mental attitude of ‘worldliness’.21 Because of this, the obsession of form will completely obsess your mind so that you can think of form.

6. The original number of perception (*Papañca-saññā*) that percepts form in a ways that generate defilements such as like, dislike, greed, envy and so on. There are a number of points that should be born in mind in connection with the external sense-fields in order to facilitate. Then the ability to understand the color and shape of form arises.

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20 Nyanatiloka, op. cit., p. 378.
The recognition of eye-consciousness* as mentioned can summary with the chart below.

Eye + Form + Eye-consciousness = Eye-sensory impingement → Felling of form → Perceiving of form → Obsession of form → The original number of perception and obsession in form

4.3 THE RECOGNITION OF CONSCIOUSNESS BASED ON WILL

The will (Cetanā) means “state of cento in action, thinking as active thought, intention, and purpose.”22 The will refers “the ability to control your thoughts and action in order to achieve what you want to do; a feeling of strong determination to do something that you want to do.”23

In the Dependent Origination (Paṭiccasamappāda), the recognition of consciousness based on the will (Cetanā) should be understood by the mental factors as explained. The will or the ability to control your thoughts and actions in order to achieve of the objects is “the base, uprising, producer, cause and the causal association”24 of the intention, occupying and persistence of recognition of consciousness as said that “which we will, brethren, and which we intend to do and that where we are occupied, this becomes an object for the persistence of consciousness.”25 In this stage, however, the explanation of the

* The recognition of ear-consciousness, nose-consciousness, tongue-consciousness and body-consciousness should be compared by eye-consciousness as shown above.
22 PED., p. 271.
23 A S Hornby, op. cit., p. 1746.
24 S.II, pp. 8, 26, 23.
25 S. II, p. 45.
recognition of consciousness is arisen by the will; it is also depended on the contact; as, whenever the eye-consciousness arises because of eye and forms, then the eye-contact arises because of the meeting of three things of eye-consciousness. After, the mental factors are the will, intention or plan to do, occupying or to fill and the persistence or the fact of continuing to try to do in form; they arise together with eye-consciousness*. Please see the chart below.

\[
\text{Eye + Form + Eye-consciousness} = \text{Eye-contact} \rightarrow \text{Will of form} \rightarrow \text{Intention of form} \rightarrow \text{Occupying of form} \rightarrow \text{Persistence of form}
\]

The recognition or knowledge of consciousness based on the will as mentioned above can be shown by three ways as follows:

1. The knowledge of sensation is arisen between the sense-base and sense-objects that are the seeing, hearing, smelling, tasting and the touching.

2. The recognition of consciousness is arisen because of the contact between sense-bases and sense-objects that are eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousness and body-consciousness.

3. The recognition of mental factors which arise together with consciousness that are the will, intention, occupying and persistence.

* The recognition of ear-consciousness, nose-consciousness, tongue-consciousness and body-consciousness which arise with the will should be understood by the eye-consciousness as explained.
4.4 THE RECOGNITION OF CONSCIOUSNESS BASED ON THE DISCURSIVE THINKING

The recognition of consciousness arises with contact as mentioned is the condition of discursive thinking (*Vicāra*) that means the progress and access [of the mind] which on that occasion is the [continuous] adjusting and focusing of thought\(^\text{26}\) or the sustained application of mind is discursive work upon, or traversing of the object.\(^\text{27}\) The discursive thinking (*Vicara*) should be understood by the mental factors which arise together with consciousness as the excelled One said that “Having seen a material shape with the eye one ranges over (*Upavicarati*) the material shape that gives rise to sorrow, ranges over the material shape that gives rise to equanimity.”\(^\text{28}\)

The discursive thinking as mentioned is condition of the thrashing out, linking and the continuous binding of objects; as, whenever the eye-consciousness arises because of contact between eye-sense and form, the discursive thinking of object arises with thrashing out, linking and continuous binding of form. The recognition of discursive thinking is moving from one point to another point without strict structure, it is the condition of knowledge in discursive thinking of forms; as color (red, white, green, etc.) or shape (short, long, high, low, etc.). The discursive thinking of color and shape is the cause, condition, etc., of recognition or knowledge that is called observation of forms. In this stage, however, if

\(\text{26} \) Dhs. p. 9.
\(\text{27} \) Asl. p. 152.
\(\text{28} \) M. III, p. 265.
we regard the form which is arisen by the discursive thinking, then the joy, sorrow or equanimity also arises within it. See the chart below.

Eye + Form + Eye-consciousness = Eye-contact → Discursive thinking of form → Joy, sorrow or equanimity in form

4.5 THE RECOGNITION OF RESULTANT PREVIOUS KARMA IN ROTLESS-CONSCIOUSNESS (AHETUKA-CITTA)

The recognition of resultant previous karmas in Rootless-consciousness (Ahetuka-citta) refers the seven functions of eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousness, body-consciousness, recipient-consciousness and the investigating-consciousness, "which is carried out subconsciously. They are called ‘the resultant consciousness,’ arising as result of previous good and bad karmas."29 The recognition or knowledge of rootless-consciousness means the seven consciousnesses which know, respect and investigate the objects that are arisen by its good or bad result. In this stage, however, the recognition of resultant previous good or bad karmas of rootless-consciousness is explained by the seven functions of consciousness which will be explained further.

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29 Bhikkhu J. Kashyap, op. cit., p. 17.
4.5.1 The recognition of immoral-resultant-consciousness (*Akusala-vipäka-citta*)

The recognition of immoral-resultant-consciousness means “the eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousness accompanied by indifference* and body-consciousness accompanied by pain” which know, receive and investigate bad objects that arise because of resultant previous bad karmas. The resultant previous bad karmas are the objects which arise with consciousness accompanied by the indifference or the pain. The consciousness accompanied by the indifference or the pain are the defective conditions of recognition of objects, meanwhile, the occurrence of defective objects are called the resultant previous bad objects (karmas) of consciousness. In this stage, however, the recognitions of consciousness are explained by the sensation, consciousness, and the mental factor that can be shown as follows:

When we receive a stimulus, a sensation arises from within. If it is the visual, it is called eye-consciousness. If it is the audible-sensation, it is called ear-consciousness. If it is the olfactory, it is called nose-consciousness. If it is the gustatory, it is called tongue-consciousness. If it is the tactual, it is called body-consciousness.

After the sensations have arisen, the recipient consciousness receives the stimulus as an existing object outside as a reality. Then, the investigating consciousness begins to reflect the object and try to

* The four consciousnesses accompanied by the indifference are arisen because of the contact of sense-bases and sense-objects; this contact is not the feeling of pleasure or pain.

30 Abhs., p. 15.
understand it in the light of its previous experience. The functions of eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousness accompanied by indifference, body-consciousness accompanied by pain, recipient consciousness and investigating consciousness accompanied by indifference are carried out subconsciously of bad karmas. Please see the table below.

<table>
<thead>
<tr>
<th>Consciousness</th>
<th>Accompany</th>
<th>Carry out subconsciously</th>
</tr>
</thead>
<tbody>
<tr>
<td>eye-consciousness</td>
<td>indifference</td>
<td>color and shape</td>
</tr>
<tr>
<td>ear-consciousness</td>
<td>indifference</td>
<td>clarion, loudness, etc.</td>
</tr>
<tr>
<td>nose-consciousness</td>
<td>indifference</td>
<td>fragrance, reek, etc.</td>
</tr>
<tr>
<td>tongue-consciousness</td>
<td>indifference</td>
<td>salty, sweet, sour, etc.</td>
</tr>
<tr>
<td>body-consciousness</td>
<td>pain</td>
<td>soft, hard, hot, etc.</td>
</tr>
<tr>
<td>receiving-consciousness</td>
<td>indifference</td>
<td>-color and shape</td>
</tr>
<tr>
<td></td>
<td></td>
<td>-clarion, loudness, etc.</td>
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<tr>
<td></td>
<td></td>
<td>-fragrance, reek, etc.</td>
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<tr>
<td></td>
<td></td>
<td>-salty, sweet, sour, etc.</td>
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<tr>
<td></td>
<td></td>
<td>-soft, hard, hot, etc.</td>
</tr>
<tr>
<td>investigating-consciousness</td>
<td>indifferent</td>
<td>-color and shape</td>
</tr>
<tr>
<td></td>
<td></td>
<td>-clarion, loudness, etc.</td>
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<td></td>
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<td>-fragrance, reek, etc.</td>
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<td></td>
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<td>-salty, sweet, sour, etc.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>-soft, hard, hot, etc.</td>
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</tbody>
</table>

However, the recognitions of consciousness shows each recognition of consciousness which rises up, remains up and sinks down with its object that can be called thought moment (*Cittakkhana*). They can be explained by the recognition of eye-consciousness, etc., as follows:

When the form impinges on the eye-sense (eye nerve), the seeing arises. This seeing is “the eye-door-adverting-consciousness (*cakkhu-dvārāvajjana-citta*) which has already adverted to the form impinged on
the eye-sense, and it has fallen away already.\textsuperscript{31} After eye-sensation has arisen, the recipient-consciousness \textit{(Sampāṭicchana-citta)}\textsuperscript{*} of bad form \textit{(Akusala-rūpa)} receives it as an object existing outside as a reality. After that, the investigating consciousness \textit{(Santīraṇa-citta)}\textsuperscript{**} of unpleasant form begins to reflect on the form trying to understand it in the light of its previous experience. In this stage, however, the functions of recipient consciousness and investigating consciousness accompanied by indifference \textit{(Upekkhā)} are carried out subconsciously of unpleasant form. They are called the resultant consciousness \textit{(Vipāka-citta)} of previous bad karmas of form \textit{(Akusala-rūpa)}. The recognition of eye-consciousness\textsuperscript{***} accompanied by indifference can be summarized by the chart below.

\textit{Eye + unpleasant form = eye-consciousness} \rightarrow \textit{recipient-consciousness of unpleasant form} \rightarrow \textit{investigating-consciousness of unpleasant form}

The recognition of eye-consciousness can be summarized as follows:

\begin{enumerate}
  \item The recognition is arisen with visual nerve that is seeing.
\end{enumerate}

\textsuperscript{31} Nan van Gorkom, \textit{Abhidhamma in daily life}, (Bangkok: Chuan printing press Ltd. Part, 1990), p. 127.

\textsuperscript{*} The recipient consciousness can receive the bad objects that are forms, sound, smell, taste and tangible object.

\textsuperscript{**} Investigating consciousness can investigate the bad objects that are forms, sound, smell, taste and tangible object.

\textsuperscript{***} The recognition of ear-consciousness, nose-consciousness, tongue-consciousness accompanied by indifferent and body-consciousness accompanied by pain should be understood by the eye-consciousness as explained.
2. The recognition of eye-consciousness which is carried out subconsciously of unpleasant form by the recipient consciousness and investigating consciousness

3. The recognition of mental factors is arisen together with eye-consciousness; as, the indifference (*Upekkhā*) in unpleasant form arises with the eye-consciousness.

### 4.5.2 The recognition of moral-resultant-consciousness (*Kusala-vipāka-citta*)

The recognition of moral-resultant-consciousness means “the eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousness accompanied by indifference (*Upekkhā*) and the body-consciousness accompanied by happiness (*Somanassa*),”\(^{32}\) which receives and investigates the good objects that arise because of resultant previous good karmas. In this stage, however, if the objects; as form, sound, smell, taste, etc., are very satisfactory, they are investigated twice. The consciousness accompanied by the indifference or the pleasant feeling are the integral conditions of recognition of objects, meanwhile, the occurrence of integral objects are called the resultant previous good objects (karmas) of consciousness. The recognitions of resultant previous good objects of consciousness should be compared by the recognition of resultant bad previous objects as explained above. In this stage, however, the difference recognition of resultant previous good objects is shown by the eye-consciousness, etc., as follows:

\(^{32}\) Abhs., p. 29.
When the eyes receive pleasant form, the seeing arises. After eyesensation has arisen, the recipient consciousness (Sampaññicchana) of pleasant form (Kusala-rūpa) accepts or receives it as an object existing outside as a reality. After that, the investigating consciousness (Santīraṇa) of pleasant form begins to reflect on the form trying to understand it in the light of its previous experience. In this stage, however, the functions of recipient-consciousness and investigating-consciousness are carried out subconsciously of pleasant form. They are called the resultant-consciousness (Vipāka-citta) of previous good karmas of pleasant form (Rūpa-kusala). The consciousness accompanied by the indifference or the pleasant feeling are the integral conditions of recognition of pleasant form. The recognition of eye-consciousness accompanied by indifference can be summarized by the chart below.

Eye + pleasant form = eye-consciousness → recipient-consciousness of pleasant form → investigating-consciousness of pleasant form → investigating-consciousness** of pleasant form

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* The recognition of ear-consciousness, nose-consciousness, tongue-consciousness accompanied by indifferent and body-consciousness accompanied by pain should be understood by the eye-consciousness as explained.

** If the objects are very satisfactory, they may arise even at this stage.
4.2.3 The recognition of inoperative-consciousness (*Kriyā-citta*)

The recognition of inoperative-consciousness is “the five sense-doors adverting consciousness (*Pañcadvārāvajjana-citta*) accompanied by indifference (*Upekkhāsahagatamī*), which turns towards of sense objects, the mind-door adverting consciousness (*Manodvārāvajjana-citta*), which turns the mind towards a mental object, and smile-producing consciousness (*Hasituppāda-citta*) accompanied by pleasure (*Somanassasahagatamī*), which is the consciousness of peculiar to Arahants. The recognition of five sense-doors consciousness and mind-door adverting consciousness are “the automatic tendencies of the mind, when stimulus is received from without, or an idea is caught from within.”

The five sense-doors adverting consciousness (*Pañcadvārāvajjana-citta*) investigates the objects; as, form, sound, etc., which contact the eye-door, ear-door, etc., while this investigating also is the condition of recognition objects in each of sense-door. Meanwhile, the mind-door adverting consciousness (*Manodvārāvajjana-citta*) determines the five objects; as, form, sound, smell, etc., while mind-door adverting consciousness also determines the mind objects which arise with the mind-door (heart-base). They are also the conditions of smile of the Arhants. In this stage, however, the recognition of five sense-doors and the mind-doors* should be understood by the eye-consciousness, etc., as

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33 Abhs., p. 30.
34 Bhikkhu J. Kashyap, op. cit., p. 19.
* It performs the function of determining consciousness (*Voṭṭhapana-citta*) which is nature of object is fully determined. See also Abhs., p. 167.
explained above. The recognitions of five sense-doors and mind-doors are the condition of smile-producing consciousness that can show as follows:

Whenever, the eye-sense impinges the form, then seeing color and shape of form arises, because of the eye-sense and form, the eye-door adverting consciousness** \textit{(Cakkhu-dvārāvajjana-citta)} which thinks the color and shape of form arises, then mind-door adverting consciousness \textit{(Manodvārāvajjana-citta)} determines form accompanied by the indifference, after that the smile-producing consciousness \textit{(Hasituppādacitta)} accompanied by pleasure arises. Please see the chart below.

Eye + form = eye-door adverting consciousness \(\rightarrow\) mind-door adverting consciousness of form \(\rightarrow\) smile-producing consciousness of form

The recognition of eye-door adverting consciousness as mentioned shows the knowledge arises as follows:

1. The knowledge of sensation is arisen because of the eye and form that is seeing.

2. The recognition of eye-door adverting consciousness which thinks of color and shape of form and the mind-door-adverting-consciousness which determines the form.

\*\* The ear-door adverting consciousness, nose-door adverting consciousness and so on should be compared by the eye-door adverting consciousness as explained above.
3. The recognition of mental factors; as, the indifference arises with form, sound, etc., and the pleasure arises with smile-producing consciousness.

4.6 THE RECOGNITION OF MENTAL FACTORS (CETASIKĀ)

The recognition of mental factors\textsuperscript{35} means the contact (Phassa), feeling (Vedanā), perception (Saññā), volition (Cetanā), self-collectedness (Ekaggatā), faculty of life (Jivitindriya), attention (Manasikāra), application of mind (Vitakko), sustained thought (Vicāra), resolution (Adhimokkho), faculty of energy (Viriyindriya), zest (Pīti), intention (Chando), faculty of indifference (Upekkhindriya), the faculty of gladness (Sukham), distress (Dukkha), faculty of energy (Viriyindriya), thought, consciousness (Citta) and the faculty of mindfulness (satindriya)\textsuperscript{36} arise and perish together with rootless-consciousness (Ahetuka-citta). See the chart below.

\textsuperscript{35} See also the meaning of mental factors as explained in chapter III, p. 69.

\textsuperscript{36} Dhs. pp. 5-14. And see also the meaning of these words in process of mental factors as shown in chapter III, pp. 69-77.
However, the recognitions of mental factors are “the memory, conception, judgment, reasoning, comparison or the discrimination, etc., are involved with consciousness.”\(^{37}\) They are discussed through rootless-immoral-resultant consciousness \((\text{Ahetuka-akusala-vipāka-citta})\), rootless-moral-resultant consciousness \((\text{Ahetuka-kusala-vipāka-citta})\) and rootless-inoperative-consciousness \((\text{Ahetuka-kiriya-citta})\) future.

### 4.6.1 The recognition of mental factors in rootless-immoral-resultant consciousness \((\text{Ahetuka-akusala-vipāka-citta})\)

The recognition of mental factors in rootless-immoral-resultant consciousness means the five sense-doors (eye-door, ear-door and so on) receive the stimulus of unpleasant objects (form, sound and so on), then a sensation arises within it. Because of five sense-doors and bad objects which arise because of resultant previous bad karmas, the consciousness arise; while two types of mental factors (1) the universal mental factors and (2) the particular mental factors; as, contact, feeling, etc., which arises together with rootless-immoral-resultant consciousness. In this stage, however, the recognition of mental factors arise together with eye-consciousness, ear-consciousness, nose-consciousness and the tongue-consciousness accompanied by the indifference \((\text{Upekkhā})\), they are arisen with “the contact \((\text{Phassa})\), feeling \((\text{Vedanā})\), perception \((\text{Saññā})\), volition \((\text{Cetanā})\), consciousness \((\text{Citta})\), self-collectedness \((\text{Ekaggatā})\), faculty of mine \((\text{Manindriya})\), and the faculty of life \((\text{Jīvitindriyā})\).”\(^{38}\)

If it is the body-consciousness is accompanied by distress \((\text{Dukkha})\), it is

\(^{37}\) ShweZanAung, op. cit., p. 39.

\(^{38}\) Dhs. p. 141.
arisen with “the contact, feeling, perception, volition, consciousness, distress, self-collectedness, faculty of mine, faculty of distress and the faculty of life.” 39 If it is the element of ideation consciousness (Manodhātu) accompanied by indifference which had been done by the forms, sound and so on. It arises with “the contact, feeling, perception, volition, consciousness, applied (Vitaka), sustained thought (Vicāra), indifference, self-collectedness, faculty of mine, faculty of indifference and the faculty of life.” 40 If it is the element of representative intellection (Manoviśīṣṭadhatu) accompanied by indifference which had been done by the forms, sound and so on. It arises with “the contact, feeling, perception, volition, consciousness, applied, sustained thought, self-collectedness, faculty of mine, faculty of indifference and the faculty of life.” 41

Therefore, the recognition of mental factors are arisen with rootless-immoral-resultant consciousness can be summarized by the table in the next page.

39 Loc. cit.
40 Ibid., p. 143.
41 Ibid., p. 144.
### Mental factors

<table>
<thead>
<tr>
<th>Mental factors</th>
<th>Consciousness</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Five*</td>
</tr>
<tr>
<td></td>
<td>consciousness</td>
</tr>
<tr>
<td>A. Universals</td>
<td>EC.</td>
</tr>
<tr>
<td>(1) C.</td>
<td>1</td>
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<tr>
<td>(2) F.</td>
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<tr>
<td>(3) P.</td>
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<tr>
<td>(4) V.</td>
<td>1</td>
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<tr>
<td>(5) CS.</td>
<td>1</td>
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<tr>
<td>(6) FL.</td>
<td>1</td>
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<tr>
<td>(7) FM.</td>
<td>1</td>
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<tr>
<td>B. Particulars</td>
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<tr>
<td>(8) AP.</td>
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<td>(9) ST.</td>
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<td>(10) D.</td>
<td>-</td>
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<tr>
<td>(11) SC.</td>
<td>1</td>
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<tr>
<td>(12) FI.</td>
<td>1</td>
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<tr>
<td>(13) FD.</td>
<td>-</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>9</td>
</tr>
</tbody>
</table>

**Note:** EC. = Eye-consciousness, RC. = Ear-consciousness, NC. = Nose-consciousness, TC. = Tongue-consciousness, BC. = Body-consciousness, EI. = Element of ideation, ERI. = Element of representative intellection, (1) C. = Contact (Phassa), (2) F. = Feeling (Vedanā), (3) P. = Perception (Saññā), (4) V. = Volition (Cetanā), (5) CS. = Consciousness (Citta), (6) FL. = Faculty of life (Jīvitindriyaṃ), (7) FM. = Faculty of mind (Manindriyaṃ), (8) AP. = Application (Vitakko), (9) ST. = Sustained thought (Vicāro), (10) D. = distress (dukkha), (11) DSC. = Self-collectedness (Ekaggatā), (12) FI. = Faculty of indifference (Upekkhindiryaṃ), (13) FD. = Faculty of distress (Dhukindriyaṃ)

* It can be called five sense-doors advertent-consciousness (Pañcadavārājāna).
** It can be called mind-door advertent-consciousness (Manodavārājāna).
According to the recognition of mental factors, they are arisen together with rootless-immoral-resultant consciousness shows the recognition of knowledge in objects that can be explained the recognition of eye-consciousness, etc., as follows:

When the eye-sense receives the stimulus of form, the seeing form arises, because of the visual-sense and form, then the sensation of eye-consciousness\(^*\) thinks and finds out the form. After a sensation has arisen, the recipient-consciousness (\textit{Sampa\textit{\textsc{\textsc{\textsc{t}}}iccha-citta}) receives or picks up the color or shape of forms. Then, the investigation-consciousness (\textit{Sant\textit{\textsc{\textsc{\textsc{t}}}irana-citta}) investigates it in the light of its previous experience. In this stage, however, eye-consciousness, recipient-consciousness and investigating-consciousness are carried out subconsciously of resultant consciousness of previous unpleasant form. Meanwhile, the feeling of indifference (\textit{Upekkh\textit{\textsc{h}}\textit{\textsc{h}}}) in form arises, eye-contact\(^*\) (\textit{Phassa}) which touches or impacts the form and which is entered to the avenue (mind) arises, and then the indifference of form “which is born of contact with the appropriate element of visual cognition, or thought”\(^{42}\) arises. After the perception (\textit{Sa\textit{\textsc{n}}}\textit{n\textit{\textsc{n}}\textit{\textsc{h}}\textit{\textsc{h}}}) or noting of form; as blue, green, black, etc. It is making the appearance of form that makes it possible to recognize a thing. “As it marks only the surface-appearance, without going into its intrinsic nature, it is often very deceptive, as in the case of an illusion.

\(^*\) The recognition of mental factors of ear-consciousness, nose-consciousness, tongue-consciousness and body-consciousness should be understood as the recognition of mental factors of eye-consciousness as explained above.

\(^{**}\) The contact means the meeting of three things; as, the eye-consciousness arises because of eye and form, the meeting of three things (\textit{eye + form + eye-consciousness = eye-contact}) is called ‘eye-contact’. See also S. IV, pp. 16, 51-53.

\(^{42}\) Dhs. p. 115.
This factor, essentially present in every consciousness, links the present experience with the past."\(^{43}\) Then the volition (*Cetanā*) coordinates\(^ {44}\) or towards to the form when a contact has taken place. Then the consciousness or the faculty of mine “thinks, cognizes, runs, connects, organizes”\(^ {45}\) the form. Then the self-collectedness concentrates upon the form; it varies in strength in different moments of consciousness. After that, the faculty of life which has the ceaseless watching, controlling faculty, co-existent state, placing and the flanking of form arises."\(^ {46}\) The mental factors arise together with rootless-immoral-resultant consciousness (as eye-consciousness, etc.) that can be shown by the chart below.

![Diagram](https://via.placeholder.com/150)

Therefore, the recognition of mental factors are arisen together with eye-consciousness that can be summarized as follows.

1. The recognition is arisen with the eye-sense that is seeing form.

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\(^ {43}\) Bhikkhu J. Kashyap, op. cit., p.46.
\(^ {44}\) Asl. p. 147.
\(^ {45}\) Ibid., p. 148.
\(^ {46}\) Ibid., p.163.
2. The recognition is arisen with rootless-immoral-resultant-consciousness; as, the receiving and the investigating the color and shape of unpleasant form.

3. The mental factors are arisen with the eye-consciousness; as, the contact, feeling, etc., are the conditions of knowledge in details of forms; as, the color and shape of its, etc.

4.6.2 The recognition of mental factors in rootless-moral-resultant consciousness (Ahetuka-kusala-vipāka-citta)

The recognition of mental factors in rootless-moral-resultant consciousness means the five sense-doors (eye-door, ear-door and so on) receive the stimulus of pleasant objects (form, sound and so on), then a sensation arises from within. Because of five sense-doors and pleasant objects which arise because of resultant previous good karmas, then the eye-consciousness, ear-consciousness, etc., arises, while the mental factors; as, the contact, feeling, etc., arises together with eye-consciousness, ear-consciousness and so on. In this stage, however, the recognitions of mental factors are arisen with eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousness and the body-consciousness. They are arisen with “the contact, feeling, perception, volition, consciousness, indifference (If it is the body-consciousness, it is accompanied by ease.), self-collectedness, faculty of mind, faculty of indifference and the faculties of life.”\(^{47}\) If it is the mind-element (Manodhātu) which knows, receives and depends on the objects and other cognitions, it is arisen with “the contact, feeling, perception, volition, consciousness, applied, sustained thought, indifference, self-

\(^{47}\) Dhs. pp. 114-118.
collectedness, faculty of mine, faculty of indifference and the faculty of life\(^{48}\). At this stage, however, the element of mind-cognition *(Manoviññāṇadhatu)* accompanied by the indifference and gladness which thinks and receives the six sense-objects by the heart basis, it is arisen with “the contact, feeling, perception, volition, consciousness, applied, sustained thought, zest, ease, self-collectedness, faculty of mind, faculty of indifference and the faculty of life,”\(^{49}\) [if the object is very satisfied, it arises with the faculty of gladness *(Sukham)*].

Therefore, the recognitions of mental factors are arisen with rootless-moral-resultant consciousness as explained can be summarized by this table..

<table>
<thead>
<tr>
<th>Mental factors</th>
<th>Consciousness</th>
<th>Five-consciousnesses</th>
<th>Mind-consciousness</th>
</tr>
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<tbody>
<tr>
<td></td>
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<td>A. Universals</td>
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<td>EC.</td>
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<td>(1) C.</td>
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<td>(14) FG.</td>
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<td><strong>Total</strong></td>
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<td>9</td>
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</tbody>
</table>

\(^{48}\) Ibid., pp. 119-120.

\(^{*}\) This consciousness can be called mind-consciousness *(Manoviññāṇa)*.

\(^{49}\) Ibid., pp. 122-123.
Note: EC. = Eye-consciousness, RC. = Ear-consciousness, NC. = Nose-consciousness, TC. = Tongue-consciousness, BC. = Body-consciousness, EI. = Element of ideation, *ERI. = Element of representative intellection accompanied by indifference,**ERI. = Element of representative intellection accompanied by gladness (Sukha), (1) C. = Contact (Phassa), (2) F. = Feeling (Vedanā), (3) P. = Perception (Saññā), (4) V. = Volition (Cetanā), (5) CS. = Consciousness (Citta), (6) FL. = Faculty of life (Jīvīndriya), (7) FM. = Faculty of mind (Manindriya), (8) AP. = Application (Vitakko), (9) ST. = Sustained thought (Vicāro), (10) Z. = Zase (Pīti), (11) E. = Ease (Sukham), (12) SC. = Self-collectedness (Ekaggatā), (13) FI. = Faculty of indifference (Upekkhāndriya), (14) FG. = Faculty of gladness (Shukindriya).

The recognitions of mental factors are arisen together with the rootless-moral-resultant consciousness as mentioned can explained by the recognition of body-consciousness accompanied by gladness (Sukham), etc., as follows.

When the body-sense impinges the stimulus of tangible object, the touching of tangible object arises, because of the body-sense and tangible object then the sensation of body-consciousness* thinks and finds out the tangible object. After a sensation has arisen, the recipient-consciousness (Sampaticcha-citta) receives or picks up the touching of tangible object. The investigation-consciousness (Santirana-citta) investigates it in the light of its previous experience. The body-consciousness, recipient-consciousness and the investigating-consciousness are carried out subconsciously of resultant consciousness of previous unpleasant touch.

* The recognition of mental factors of ear-consciousness, nose-consciousness, tongue-consciousness and body-consciousness should be understood as the recognition of mental factors of eye-consciousness as explained above.
Then the feeling of gladness (*Sukham*) in touch arises. In this stage, however, the investigation-consciousness (*Santirana-citta*) investigates the tangible object accompanied by gladness (*Sukham*) two thought moments (see the chart below in next page). Meanwhile, the body-contact which touches or impacts the tangible object and which is entered to the avenue (mind) arises, and then the gladness of tangible object “which is born of contact with the appropriate element of body cognition, or thought”\(^{50}\) arises. After the perception or noting of tangible object; as, cold, hot, soft, hard, etc. It is making the appearance of the form that makes it possible to recognize a thing. “As it marks only the surface-appearance, without going into its intrinsic nature, it is often very deceptive, as in the case of an illusion. This factor, essentially present in every consciousness, links the present experience with the past.”\(^{51}\) Then the volition coordinates or towards to the tangible object when a contact has taken place. Then the consciousness or the faculty of mine “thinks, cognizes, runs, connects, organizes”\(^{52}\) the tangible object. After that, the faculty of life “has the ceaseless watching, controlling faculty, co-existent state, placing and the flanking of tangible object,”\(^{53}\) the ease (*Sukham*) or the faculty of gladness (*Shukindriya*) which is a development of associated states of tangible objects arise, the self-collectedness (*Ekaggata*) concentrates upon the tangible object; it varies in strength in different moments of consciousness, the faculty of life arise with the

\(^{50}\) Dhs. p. 115.  
\(^{51}\) Bhikkhu J. Kashyap, op. cit., p.46.  
\(^{52}\) Asl., p. 148.  
\(^{53}\) Ibid., p.163.
ceaseless watching, controlling faculty, co-existent state, placing and the flanking of tangible object. Please see the chart below.

Therefore, the recognition of mental factors; as, the contact, perception, etc., are arisen together with body-consciousness accompanied by gladness that can be summarized as follows.

1. The recognition is arisen with the body-sense that is the touching the cold, hot, soft, hard, etc., of tangible object.

2. The recognition is arisen with rootless-moral-resultant-consciousness; as, the receiving and the investigating the cold, hot, soft, hard, etc., of tangible object.

3. The recognition of mental factors are arisen with the eye-consciousness; as, the contact, feeling, etc., are the conditions of knowledge in details of tangible objects; as, cold, hot, soft, hard, etc.
4.6.3 The recognition of mental factors in rootless-inoperative-consciousness (*Ahetuka-kiriyā-citta*)

The recognition of mental factors in rootless-inoperative-consciousness means the mental factors are arisen with five sense-door advertiting-consciousness (*Pañcadvārāvajjna*), mind-door advertiting-consciousness (*Manodvārāvajjna*) and the smile of the Arhat (*Hasituppāda*). “There are the automatic tendencies of the mind, when a stimulus is receive from without, or an idea is caught from within,” then the contact, feeling, perception, volition, consciousness, applied, sustained thought, self-collectedness, the faculty of mind, the faculty of indifference and the faculty of life arise (together from within). If it is the element of representative intellection (*Manooviññāthātu*) which is accompanied by gladness and arisen with “the contact, feeling, perception, volition, consciousness, applied, sustained thought, zest, ease, self-collectedness, the faculty of energy, the faculty of concentration, the faculty of mind, faculty of gladness and the faculty of life.” If it is the element of representative accompanied by indifference, it arises together with “the contact, feeling, perception, volition, consciousness, applied, sustained thought, zest, ease, self-

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54 Bhikkhu J. Kashyap, op. cit., p. 19.
55 Dhs. p.145-146.
56 Loc. cit.
57 Ibid., pp. 147-149.
collectedness, the faculty of energy, the faculty of concentration, the faculty of mind, faculty of indifference and the faculty of life.”

Therefore, the recognitions of mental factors are arisen with rootless-inoperative-consciousness that can be summarized by the table below.

<table>
<thead>
<tr>
<th>Mental factors</th>
<th>Consciousness</th>
<th>Five-doors-adverting-consciousness</th>
<th>Mind-door-adverting-consciousness</th>
</tr>
</thead>
<tbody>
<tr>
<td>A. Universals</td>
<td>EC.</td>
<td>RC.</td>
<td>NC.</td>
</tr>
<tr>
<td>(1) C.</td>
<td>1</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>(2) F.</td>
<td>1</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>(3) P.</td>
<td>1</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>(4) V.</td>
<td>1</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>(5) CS.</td>
<td>1</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>(6) FL.</td>
<td>1</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>(7) FM.</td>
<td>1</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>B. Particulars</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>(8) AP.</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>(9) ST.</td>
<td>-</td>
<td>-</td>
<td>-</td>
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<tr>
<td>(10) Z.</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>(11) E.</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>(12) SC.</td>
<td>1</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>(13) FE.</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>(14) FC.</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>(15) FI.</td>
<td>1</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>(16) FG.</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>9</td>
<td>9</td>
<td>9</td>
</tr>
</tbody>
</table>

**Note:** EC. = Eye-consciousness, RC. = Ear-consciousness, NC. = Nose-consciousness, TC. = Tongue-consciousness, BC. = Body-consciousness, EI. = Element of ideation, *ERI. = Element of representative intellection accompanied by indifference, **ERI. = Element of representative intellection accompanied by gladness, (1) C. = Contact (*Phassa*), (2) F. = Feeling (*Vedanā*), (3) P. = Perception (*Saññā*), (4) V. = Volition (*Cetanā*), (5) CS. =

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58 Ibid., pp. 147-149.
Consciousness, (7) FL. = Self-collectedness (Ekaggatā), (6) FL. = Faculty of life (Jīvitindriyaṃ), (7) FM. = Faculty of mind (Manindriyaṃ), (8) AP. = Application (Vitakko), (9) ST. = Sustained thought (Vicāro), (10) Z. = Zeat (Pīti), (11) E. = Ease (Sukham), (12) SC. = Self-collectedness, (13) FE. = Faculty of energy (Viriyindriyaṃ), (14) FC. = Faculty of concentration (Samādhindriyaṃ), (15) FL. = Faculty of indifference (Upekkhindiryam), (16) FG. = Faculty of gladness (Shukindriyaṃ)

The recognitions of mental factors are arisen together with rootless-inoperative-consciousness as mentioned can be shown by the recognition of mind-consciousness∗, etc., as follows:

When the heart basis “which is an ideational image arising from within, which presents itself with an already ascertained and determined character”∗ impinges the form (or either of other objects), the knowing of forms arises; it can be called eye sense-door adverting-consciousness (Cakkhu-dvārāvajjana-citta), because of the heart basis and forms the mind-door-adverting-consciousness (Manodavārājjana-citta),∗ “which performs the function of adverting to the object through the mind-door when it arises in the mind-door process and which performs the function of determining the object when it arises in the sense-door process.”∗

∗ The recognitions of mental factors are arisen with eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousness and the body-consciousness accompanied by indifference should be compared by the different of mental factors of eye-consciousness accompanied by indifference that is explained in the rootless-immoral-resultant consciousness (Ahetuka-akusala-vipāka-citta) above.

∗ Bhikkhu J. Kashyap, op. cit., p. 3.

∗ The recognitions of mental factors of mind-door-adverting-consciousness are arisen with the sound, smell, taste and the tangible object should be understood as the recognition of mind-door-adverting-consciousness of form as explained.

∗ Nina Van Gorkon, op. cit., p. 93.
This determining of mind-door-adverting-consciousness is the form a definite place in the field of knowledge.

When one, for example, is reading, the Citta which sees experiences only form and it does not know the meaning of the letters. After the eye-door process has been completed form is experience through the mind-door and then they can be other mind-door process of Cittas which know the meaning of what has been written and which think about it. Thus, there are processes of Cittas which experience an object through one of the sense and processes of Cittas which experience an object through the mind-door.61

The mental factors arise and perish together with the element of representative intellection (mind-consciousness) that are: the mind-contact which touches or impacts the form and which is entered to the avenue (mind) arises, and then the indifference of form, “which is born of contact with the appropriate element of visual cognition, or thought,”62 arises. After the perception or noting of form; as, blue, green, black, etc. It is making the appearance of the form that makes it possible to recognize a thing. “As it marks only the surface-appearance, without going into its intrinsic nature, it is often very deceptive, as in the case of an illusion. This factor, essentially present in every consciousness, links the present experience with the past.”63 Then the volition coordinator

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61 Ibid., p. 90.
62 Dhs. p. 115.
63 Bhikkhu J. Kashyap, op. cit., p. 46.
towards to the form when a contact has taken place.\textsuperscript{64} Then the consciousness or the faculty of mind “thinks, cognizes, runs, connects, organizes”\textsuperscript{65} the form. After that, the faculty of life which has the ceaseless watching, controlling faculty, co-existent state, placing and the flanking\textsuperscript{66} of form arises, the application (\textit{Vitakka}) which is the initial application of the mind on the form arises, the sustained thought (\textit{Vicāra}), which is sustaining the mind on form arises, the zest (\textit{Pīti}) which is the thrilling of mind about form arises, the ease (\textit{Sukhaṃ}) or the faculty of gladness (\textit{Shukindriyaṃ}) which is development of associated states of forms arise, the self-collectedness (\textit{Ekaggatā}) or the faculty of concentration (\textit{Samādhindriyaṃ}) concentrates upon the form; it varies in strength in different moments of consciousness, and then the faculty of energy (\textit{Viriyindriyaṃ}) “which should be affected, carried out by method or suitable means”\textsuperscript{67} of form. Please see the chart below.

\begin{center}
\begin{tikzpicture}
  \node (determining) at (0,0) {Determining-consciousness of form};
  \node (mindform) at (0,-2) {Mind + Form \rightarrow Mind-consciousness};
  \node (contact) at (-1.5,0) {Contact, feeling, perception, volition, consciousness, faculty of life, faculty of mind, application, sustained thought, zest, ease, self-collectedness, faculty of energy, faculty of concentration and the faculty of indifference of forms};
  \path[->] (determining) edge (mindform);
\end{tikzpicture}
\end{center}

\textsuperscript{64} Asl. p. 147.
\textsuperscript{65} Ibid., p. 148.
\textsuperscript{66} Ibid., p.163.
\textsuperscript{67} Ibid., p.159.
Therefore, the recognition of mental factors arises together with mind-consciousness as mentioned can be summarized as follows.

1. The recognition is arisen with the heart basis that is the knowing form.

2. The recognitions are arisen together with rootless-inoperative-consciousness that is the determining color and shape of form.

3. The recognition of mental factors are arisen with the mind-consciousness; as the contact, feeling, etc., are the conditions of knowledge in details of forms; as, the color and shape of its, etc.

4.7 THE RECOGNITION OF THOUGHT PROCESS (VĪTHI)

The recognition of thought process is the thought-process consists of several thought-moments* of five sense-doors-consciousness and mind-door-consciousness which arise with through fourteen functions “the re-linking, life-continuum, apprehending, seeing, hearing, smelling, tasting, contacting, receiving, javana, investigating, determining, retention, and the decease.”68 In this recognition, however, the functions of five sense-doors-consciousnesses (Pañcadvārāviññāna) should be understood by the simile of a man sleeping under at the mango tree which is written that:

A man, lost in deep sleep, is lying at the foot of a mango tree. A fruit drops down and rolls by his side. He is suddenly aroused form his slumber, and strives to

* Each thought-moment consists of three minor instants (khaṇas) that are (1) the arising or genesis (upāda), (2) static or development (thiti) and (3) the cessation or dissolution (bhanga).

find out what has disturbed him. He sees the mango fruit nearby; picks it up; and smells and examine it. Having ascertained that it is quite ripe and good, he eats it.\textsuperscript{69}

The five sense-doors-consciousness arise through fourteen functions that are called process of the five sense-doors (Pañcadvāra-vīthi), they can be compared by the simile of a man sleeping under the mango tree as mentioned as follows:\textsuperscript{70}

‘The deep sleep’ is compared to the passive state of mind, when it is having its own course, undisturbed by any kind of impression, either object or ideational. This state of mind is called life-continuum (Bhavaṅga).

‘Getting up and trying to find out what has disturbed him’ is like that hazy state of mind when the subject feebly strives to make out whether the stimulus came through the eye or the ear or the nose or tongue or the touch. This is called turning to impressions at the five sense-doors (Pañcadvārāvajjana)

‘Seeing the mango’ is like the arising of the particular sensation, either of the eye or of any other four doors of sense. It is sensation pure and simple, free from any reflection over it. In this stage, however, the sensation of other sense should be known that the sensation of eye is called eye-consciousness (Cakkhu-viññāṇa), the ear is called ear-consciousness (Sota-viññāṇa), the nose is called nose-consciousness

\textsuperscript{69} Bhikkhu J. Kashyap, op. cit., p.1.
\textsuperscript{70} See also Bikhu J. Kashyap, pp. 2-3.
(Ghāna-viññāṇa), the tongue is called tongue-consciousness (Jivhā-viññāṇa) and the body is called body-consciousness (Kāya-viññāṇa).

‘Picking up the mango’ is like the mind receiving the stimulus as an independent object existing outside in the world of reality. This is called the recipient-consciousness (Sampaticchana).

‘Smelling and examining the mango’ is like the mind reflecting over the object and trying to understand it in the light of its previous experiences. This is called investigating-consciousness (Santiṇaṇa).

‘Ascertaining the mango’ is quite ripe and good is like the mind giving the object a definite place in the field of knowledge. This is called determining-consciousness (Voṭṭhapana).

‘Eating the mango’ is like the mind tending to adjust the object according to its own suitability. This is the liveliest state of consciousness, in which the subject is fully consciousness of it-self and determines its own attitude towards the object. This is called active consciousness (Javana).

In addition, the mind-door should understand that “the object of cognition is not a stimulus of the outside world, but an ideational image arising from within, which presents itself with an already ascertained and determined character.”71 Because of this, the process of mind-door begins with the determining consciousness (Voṭṭhapana) that is called mind-door-adverting (Manodvārāvajjana). Therefore, the recognitions of thought process at five sense-doors and mind-door are explained by the fourteen functions future.

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71 Ibid, p. 3.
4.7.1 The recognition of thought process at the five sense-doors

The recognition of thought process at the five sense-doors refers the functions of consciousness which begin the life-continuum-vibrated (Bhavaṅga-calana) and sinks down of registering-consciousness (Tadālampana). They are completed by thought-moments as follows:

When a form is received or impinged through the eye-sense, it causes a vibration in the smooth flow of the life-continuum for one thought-moment which is called life-continuum-vibrated (Bhavaṅga-calana). Then the flow gets arresting for one-moment, which is called life-continuum-broken (Bhavaṅga-upcchda). Then the eye-door advertizing-consciousness (Cakkhu-dvārāvajjna) is trying to find out the form, the eye-consciousness (Cakkhu-viññāṇa) thinks of form, the receiving (Sampaticchana) picks up the form as an independent object existing outside, the investigating (Santīraṇa) is reflecting over the form and trying to understand it, the determining (Voṭṭhapana) gives the form a definite place in the field of knowledge, the apperception (Javana) destines to adjust the form according to its own suitability which begins a more stronger thought than the others consciousness, it repeated seven thought-moments. After that the registering (Tadālambana) holds the experience and registers it in the sub-conscious, it is repeated two thought-moments.
The recognition of thought process is arisen together with eye-consciousness which arise up, remains up on the surface of form and sinks down to another function as mentioned that can be demonstrated by the chart below.

Eye + form → life-continuum-vibrated of form → life-continuum-broken form → eye-door-adverting-consciousness → receiving of form → investigating form → determining form → apperception form → registering form

The recognition of thought process at the eye-door as mentioned can be summarized as follows:

1. The recognition of eye-sense arises between eye-sense and form that is seeing form.

2. The recognition of eye-door-adverting-consciousness which is trying to find out the form which impinges the eye-sense.

3. The recognition of eye-consciousness which thinks and knows the color and shape of form and arises depending on the receiving, investigating, determining, apperception and the registering which are the condition of knowledge in details of color and shape of form.

* The recognition of thought process is arisen together with ear-consciousness, nose-consciousness, tongue-consciousness and body-consciousness should be compared by the recognition of eye-consciousness as explained above.

** The life-continuum-vibrated and the life-continuum-broken of form are not the thought process.
4.7.2 The recognition of thought process at the mind-door

The recognition of thought process at the mind-door refers citta that arise in a min-door process can cognize any of the five physical sense objects as well as all types of mental objects inaccessible to the cittas in a sense-door process. Mind-door cittas can also cognize an object belonging to any of the three periods of time-past, present, or future one that is independent of time (Kālavimutta). While it refers the process of mind-door that receives objects through five-door (eye, ear and so on), then it arises all thought-moments as shown that “the object enters that avenue (process) of that door, then, at the termination of the vibration of the life-continuum, of mind-door apprehension and of apperception, the resultant retentive take place. After that, subsidence comes into the life-continuum.” The recognition of mind-door can be shown as follows:

When a form is received through the mind-sense, it causes a vibration in the smooth flow of the life-continuum (Bhavaṅga) for one thought-moment which is called life-continuum-vibrated (Bhavaṅga-calana). Then the flow gets arresting for one-moment, which is called life-continuum-broken (Bhavaṅga-upcchda). Then the mind-door adverting consciousness (Mano-dvārāvajjna) arises like the determining (Vuttohaṇa) which gives the form a definite place in the field of knowledge, the apperception (Javana) destines to adjust the form according to its own suitability which begins a much stronger thought than the others, it repeated seven thought-moments. After that the

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73 Ahbs., p.128.
registering (*Tadālambana*) holds the experience and registers it in the sub-conscious, it is repeated two thought-moments. See the chart below.

Mind + form → life-continuum-vibrated of form→ life-continuum-broken form→ mind-door-adverting-consciousness → apperception form → registering form

Therefore, recognition of thought process at the mind-sense as mentioned can be summarized as follows:

1. The recognition of mind-sense arises because of impinging or contact between mind-sense and form that is seeing color and shape.

2. The recognition of mind-sense-adverting-consciousness which gives the form a definite place in the field of knowledge.

3. The recognition of mind-consciousness arises together with the function of apperception and registering which destines to form, holds the experience of it and registers or records it in the sub-conscious.
4.8 THE LIMIT OF RECOGNITION OF CONSCIOUSNESS

The limit of recognition of consciousness means the necessary conditions of consciousness or the strength of impression of the objects that are very distinct, distinct, slight and very slight, clear and obscure of five sense-doors and mind-door which arise together with the thought moments. The necessary conditions of consciousness or the impression of the objects which are very distinct, distinct and so on are the conditions of recognition of consciousness. Because of this, the limit of recognition of consciousness arises together with the necessary conditions of consciousness or the strength of impression of objects; while the consciousness also arises together with its conditions all thought moments. Therefore, the necessary conditions and the strength of objects which are the limit of recognition of five sense-door and mind-door are explained further.

4.8.1 The necessary conditions of recognition of consciousness

The necessary conditions are the being, particular cause, basis, causal uprising, producer, provenance, original, birth and the source\textsuperscript{74} of consciousness which are (1) the internal sense-bases are not destroyed, (2) the external sense-objects come within its range and (3) the appropriate impact or the attention arises with the objects. They are the necessary being, particular, etc., of occurrence of consciousness, because of three necessary conditions, the eye-consciousness, etc., can arise together with its conditions. If neither of necessary conditions is not

\textsuperscript{74} See also the meaning of these words in Vin. IV, p. 1. D. II, p. 58. M. III, p. 67. S. III, pp. 11, 47, 86.
arise, the occurrence of consciousness also cannot arise. Thus, the necessary conditions of consciousness are said in the Mahāṭṭhipadopama-sutta:

If, your reverences, the eye that is the internal is intact but external material shapes do not come within its range and there is no appropriate impact, then there is no appearance of the appropriate section of consciousness. If, your reverences, the eye that is the internal shapes come within its range and there is the appropriate impact, then there is, thus, an appearance of the appropriate section of consciousness…If, your reverences, the mind that is the internal is intact and the external mental objects come within its range but there is no appropriate impact, then there is no appearance of the appropriate section of consciousness. But when, your reverences, the mind that is the internal is intact and external mental objects come within its range and there is the appropriate impact, then there is, thus, an appearance of the appropriate section of consciousness.⁷⁵

According to the necessary conditions of consciousness as mentioned, it shows the limit of recognition of consciousness which can arise together with its necessary conditions only. The recognition of eye-consciousness arises depending on three necessary conditions: (1) the eye-sense is not destroyed, (2) the form comes within eye-sense and (3)

⁷⁵ M. I, pp. 236-237.
the appropriate impact or the attention arises with the color or shapes of forms. The recognition of ear-consciousness arises depending on three necessary conditions: (1) the ear-sense is not destroyed, (2) the sound comes within ear-sense and (3) the appropriate impact or the attention arises with the bass, treble, loudness, etc., of sound. The recognition of nose-consciousness arises depending on three necessary conditions: (1) the nose-sense is not destroyed, (2) the sound comes within nose-sense and (3) the appropriate impact or the attention arises with the fragrance, stench, etc., of smell. The recognition of tongue-consciousness arises depending on three necessary conditions (1) the tongue-sense is not destroyed, (2) the taste comes within tongue-sense and (3) the appropriate impact or the attention arises with the sweet, sour, salty, etc., of taste. The recognition of body-consciousness arises depending on three necessary conditions: (1) the physical-sense is not destroyed, (2) the tangible object comes within physical-sense and (3) the appropriate impact or the attention arises with the soft, rough, etc., of tangible object. The recognition of mind-consciousness arises depending on three necessary conditions: (1) the heart-base is not destroyed, (2) the mind object comes within heart-base and (3) the appropriate impact or the attention arises with the knowing of mind-objects; as, the form, sound and so on.

For instance, whenever the form comes within eye range which is intact, then seeing color or shape of form arises, the intention or appropriate impact in form is the condition of occurrence of eye-consciousness arises with thinking of color and shapes of form. Although, the limit or necessary conditions of recognition is arisen with
the ear-consciousness, nose-consciousness, tongue-consciousness, body-conciousness and the mind-consciousness should be compared by the limit of recognition of eye-consciousness as shown above. Therefore, the limit or necessary conditions of the occurrence and recognition of consciousness can be summarized by three necessary conditions as follows:

1. The limit or necessary conditions of the internal sense-bases; as the eye-sense, ear-sense, nose-sense, tongue-sense, body-sense and the heart-sense are not destroyed.

2. The limit or necessary conditions of the external sense-objects; as the form, sound, smell, taste, touch and the mind-object come within its ranges.

3. The limit or necessary conditions of the appropriate impact or the attention of consciousness; as appropriate impact or the attention of eye-consciousness arises together with color and shapes of form, etc.

In addition, the Atthasālinī explained the limit of recognition of eye-consciousness arises depending on four necessary conditions.76

1. The eye-consciousness arises with its concomitant phenomena depending on four necessary conditions.
   
   (1) The visual organ unimpaired.
   (2) The forms access to the channel of the eye.
   (3) Dependence on light.
   (4) Dependence on attention.

76 See also Asl., pp. 371-372.
2. The ear-consciousness arises with its association states depending on four necessary conditions.

   (1) The auditory organ unimpaired.
   (2) The sound objects access to the channel of the ear.
   (3) The substituting space for light and sounds for forms (it cannot arise in one who has the aural orifice closed.
   (4) Dependence on attention.

3. The nose-consciousness arises with its association states depending on four necessary conditions.

   (1) The olfactory organ unimpaired.
   (2) The smell objects access to the channel of the nose.
   (3) Dependence substituting the element of mobility (Vāyodhātu) for that of space (the olfactory cognition arises only when this element enters the nostril).
   (4) Dependence on attention.

4. The tongue-consciousness arises with its association states depending on four necessary conditions.

   (1) The gustatory organ unimpaired.
   (2) The taste objects access to the channel of the tongue.
   (3) Dependence substituting the element of cohesion (Āpodhātu or moisture) (Gustatory cognition does not arise in those whose tongue is dry, even though dried food be placed on the tongue).
   (4) Dependence on attention.
5. The body-consciousness arises with its association depending on four necessary conditions.

(1) The tangible organ unimpaired.
(2) The tangible objects (this element as a condition of tactile sensitivity is obtained) access to the channel of the body.
(3) Dependence on element of extension.
(4) Dependence on attention.

6. The mind-consciousness arises with its association depending on four necessary conditions.

(1) The sense mind cognition unimpaired.
(2) The element of extension (object of thought) accesses to the channel of mind consciousness.
(3) Dependence on heart-basis.
(4) Dependence on attention.
4.8.2 The strength of the impression at the five sense-doors

The strength of the impression means the objects are “very great (Ati-mahanta-ālambana), great (Mahantārammaṇa), slight (Paritārammaṇa), very slight (Atiparitārammaṇa) at the five sense-doors” which received its objects by either one thought-moments or many, and then they come into its existence. In this stage, however, the impression of the very great object, great object, etc., are different thought-moments that can show as follows.*

(1) If the impression of the object is very great, it is received only one moment after it has taken its rise. Then the course of cognition (Citta-vīthi) follows on it, and completes itself in sixteen thought-moments, at the end of which, the life-moment of the object is also over.

(2) If the impression of the object is not strong as above, it is received a bit late after it has taken its rise, so it dies out in the middle before the course of cognition is complete. It scurvies only as far as the consciousness has reached it at the apperception. Therefore, the thought moments of registering do not arise on it.

(3) If the impression of the object is still weaker, it is received still late after it has taken its rise, so it dies out even before the apperception (Javana) is reached. In this case, the determining (Voṭṭhapana) thought-moment is repeated twice or thrice, and then it sinks down to life-continuum (Bhavanga).

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* See also in Bhikhu J. Kashyap, op. cit., p.126.
(4) If the impression of the object is very weak, it is received too late after it has taken its rise, so it dies out only after creating a vibration in the life-continuum, before any thought-moment can take its rise on it.

The impression of the objects is arisen at the five sense-doors as mentioned above can show the strength or limit of recognition of the very great form of eye-consciousness, etc., which is arisen and completed by itself in sixteen thought-moments as follows:

When the very great form impinges eye-sense, a moment late after it has come into existence, then the life-continuum (Bhavaṅga) is vibrated two times and it flow gets arrested (Bhavaṅga-calana). Then, turning towards the same object, the eye-adverting-consciousness (Cakkhu-dvārāvajjana-citta) arises and sinks down into life-continuum. Then, seeing the same very great form, the eye-consciousness arises and receives it as an object, the recipient-consciousness arises and investigates it in the light of its previous experience, the investigating-consciousness arises and determines it as a particular thing, and then the determining-consciousness arises after another quick succession.

After that, the thought-moment of apperception-consciousness (Javana) is repeated seven thought-moments, which may be one of the twenty-nine types of sense-share-apperception-consciousness (Kāmāvacara-Javana-citta). Following the apperception-consciousness, the registering-consciousness (Tadālambāna) arises two thought-moments and then it sinks down into life-continuum.

The strength of impression of the object is very great, it is arisen and completed by itself in sixteen thought-moments, at the end of which,
the life-moment of the object is also over. The recognition of very great object is arisen with the eye-consciousness which thinks and knows the color or shapes of form. In this stage, however, if it is the recognition of ear-consciousness, it can think very great sound; as the bass, treble, loudness, etc. If it is the recognition of nose-consciousness, it can think very great smell; as the fragrance or the reek, etc. If it is the recognition of tongue-consciousness, it can think very great taste; as the sweet or salted, etc. If it is the recognition of body-consciousness, it can think very great tangible object; as cold, hot, soft, hard, etc.

The strength of very great form which arises together with eye-consciousness shows the limit of recognition of eye-consciousness that when very great form impinges the eye-sense which is not destroyed, this very great form is the condition of occurrence or recognition of eye-consciousness which is arisen and completed by itself in sixteen thought-moments, while eye-consciousness also can know very great color and shape of form. In this stage, however, if the strength of form is great, slight or very slight; eye-consciousness also knows great, slight or very slight color and shape of form.

Although, the strength or limit of recognition of very great, great, slight and the very slight of sound arises together with ear-consciousness which knows the very great, great, slight and the very slight of bass, treble, loudness, etc., of sound. The strength or limit of recognition of very great, great, slight and the very slight of smell arises together with nose-consciousness which knows the very great, great, slight and the very slight fragrance, stench, etc., of smell. The strength or limit of recognition of very great, great, slight and the very slight of taste arises
together with tongue-consciousness which knows the very great, great, slight and the very slight sweet, sour, salty, etc., of taste. The strength or limit of recognition of very great, great, slight and the very slight of tangible object arises together with body-consciousness which knows the very great, great, slight and the very slight soft, rough, etc., of tangible object. There also should be compared by the strength or limit of recognition of very great form which arise together with eye-consciousness as explained above.

Therefore, the strength or limit of the impression of recognitions at the five sense-doors as mentioned above can be demonstrated by this table.

<table>
<thead>
<tr>
<th>Thought moments</th>
<th>The strength of the impression at the five sense-doors</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Very great</td>
</tr>
<tr>
<td>1. Life-continuum ((\text{Bhavaṅga}))</td>
<td>1</td>
</tr>
<tr>
<td>2. Vibrating ((\text{Bhavaṅga-calana}))</td>
<td>1</td>
</tr>
<tr>
<td>3. Arrest ((\text{Bhavangupaccheda}))</td>
<td>1</td>
</tr>
<tr>
<td>4. Five-sense-adverting ((\text{Pañcadvarāvajjana}))</td>
<td>1</td>
</tr>
<tr>
<td>5. Five-consciousness ((\text{Pañcaviññāna}))</td>
<td>1</td>
</tr>
<tr>
<td>6. Receiving ((\text{Sampaṭiccha}))</td>
<td>1</td>
</tr>
<tr>
<td>7. Investigating ((\text{Sāntirāna}))</td>
<td>1</td>
</tr>
<tr>
<td>8. Determining ((\text{Voṭṭhapana}))</td>
<td>1</td>
</tr>
<tr>
<td>9. Apperception ((\text{Javana}))</td>
<td>1</td>
</tr>
<tr>
<td>10. Apperception ((\text{Javana}))</td>
<td>1</td>
</tr>
<tr>
<td>11. Apperception ((\text{Javana}))</td>
<td>1</td>
</tr>
<tr>
<td>12. Apperception ((\text{Javana}))</td>
<td>1</td>
</tr>
<tr>
<td>13. Apperception ((\text{Javana}))</td>
<td>1</td>
</tr>
<tr>
<td>14. Apperception ((\text{Javana}))</td>
<td>1</td>
</tr>
<tr>
<td>15. Apperception ((\text{Javana}))</td>
<td>1</td>
</tr>
<tr>
<td>16. Registering ((\text{Tadālampana}))</td>
<td>1</td>
</tr>
<tr>
<td>17. Registering ((\text{Tadālampana}))</td>
<td>1</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>17</strong></td>
</tr>
</tbody>
</table>
4.8.3 The strength of the impression at the mind-door

The strength of the impression means the objects are “clear (Vibhūta), obscure (Avibhūta).”\textsuperscript{78} The consciousness received its objects by either one thought-moments or many, and then they have come into its existence. In this stage, however, the impression of the clear objects and obscure objects are different thought-moments that can show as follows:\textsuperscript{79}

1. If a clear ideational object is received through the mind-door, then the life-continuum gets vibrating two thought moments, a thought-moment of mind-door-adverting-consciousness (Mano-Dvāravajjana) arises, seven thought-moments of Javana arises, two thought-moments of Tadālambana arises; and then, it sinks down into the life-continuum.

2. If the ideational object is ‘obscure’, the consciousness sinks down into life-continuum, only after the Javana-consciousness. The Tadālambana consciousness does even arise in this case.

The impression of the objects are arisen at the mind-doors as mentioned above can show the strength or limit of recognition of clear idea of form, which is arisen and completed by itself in sixteen thought-moments together with the eye-consciousness as follows:

When the clear idea of form is perceived or registered through the mind-door, then the life-continuum gets vibrated two thought-moments, the mind-door-adverting-consciousness of clear idea of form arises, the

\begin{itemize}
  \item \textsuperscript{78} Nārada Mahā Thera, op. cit., p. 207.
  \item \textsuperscript{79} Bhikkhu J. Kashyap, op. cit., pp. 133-134.
\end{itemize}
apperception of its arises two thought-moments, the registering of its arises two thought-moments, and then it sinks down into the life-continuum.

The strength of impression of mind-door-adverting-consciousness which arises together with clear idea of form, it is arisen and completed by itself in eleven thought-moments. Because of this the recognition of mind-door-adverting-consciousness perceives and registers the clear idea of color or shapes of form. In this stage, however, if it is the recognition of mind-door-adverting-consciousness of sound, it perceives and registers the clear sound; as bass, treble, loudness, etc. If it is the recognition of mind-door-adverting-consciousness of smell, it perceives and registers the clear smell; as fragrance or reek, etc. If it is the recognition of mind-door-adverting-consciousness of taste, it perceives and registers the clear taste; as sweet or salt, etc. If it is the recognition of mind-door-adverting-consciousness of tangible object, it perceives and registers the clear tangible object; as cold, hot, soft, hard, etc.

The strength of impression of mind-consciousness which arises together with clear idea of form shows the limit of recognition at the mind-door when the clear idea of form impinges the heart-sense which is not destroyed, it is also the clear condition of occurrence or recognition of mind-consciousness which is arisen and completed by itself in eleven thought-moments; the mind-consciousness can also perceive and record the clear color and shape of form. If the idea of form is obscure, the mind-consciousness perceives and record the clear color and shape of its.
Although, the strength or limit of recognition of mind-consciousness is perceived and recorded with the clear idea or obscure idea of the bass, treble, loudness, etc., of sound, the fragrance, stench, etc., of smell, the sweet, sour, salty, etc., of taste, and the soft, rough, etc., of tangible object. There should be compared by the strength of recognition of mind-consciousness which arises together with clear idea of form as explained above.

Therefore, the strength or limit of the impression of recognitions at the mind-doors as mentioned above can be demonstrated by the table below.

<table>
<thead>
<tr>
<th>Thought moments</th>
<th>The strength of the impression</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Clear</td>
</tr>
<tr>
<td>1. Life-continuum (<em>Bhavaṅga</em>)</td>
<td>-</td>
</tr>
<tr>
<td>2. Vibrating (<em>Bhavaṅga-calana</em>)</td>
<td>1</td>
</tr>
<tr>
<td>3. Arrest (<em>Bhavangupaccheda</em>)</td>
<td>1</td>
</tr>
<tr>
<td>4. Mind-sense-adverting (<em>Mano-duvāvajjana</em>)</td>
<td>1</td>
</tr>
<tr>
<td>5. Apperception (<em>Javana</em>)</td>
<td>1</td>
</tr>
<tr>
<td>6. Apperception (<em>Javana</em>)</td>
<td>1</td>
</tr>
<tr>
<td>7. Apperception (<em>Javana</em>)</td>
<td>1</td>
</tr>
<tr>
<td>8. Apperception (<em>Javana</em>)</td>
<td>1</td>
</tr>
<tr>
<td>9. Apperception (<em>Javana</em>)</td>
<td>1</td>
</tr>
<tr>
<td>10. Apperception (<em>Javana</em>)</td>
<td>1</td>
</tr>
<tr>
<td>11. Apperception (<em>Javana</em>)</td>
<td>1</td>
</tr>
<tr>
<td>12. Registering (<em>Tadālambana</em>)</td>
<td>1</td>
</tr>
<tr>
<td>13. Registering (<em>Tadālambana</em>)</td>
<td>1</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>11</strong></td>
</tr>
</tbody>
</table>